the being, even though it be a secret or a perverse-
pleasure, to keep it in continuance.

When we say that all is a divine manifestation^.
even that which we call undivine, we mean that in
its essentiality all is divine even if the form baffles.
or repels us. **Or,** to put it in a formula to which
it is easier for our psychological sense of things to'
give its assent, in all things there is a presence, a
primal Reality,—the Self, the Divine, Brahman,—
which is for ever pure, perfect, blissful, infinite:
its infinity is not affected by the limitations of
relative things; its purity is not stained by our sin
and evil; its bliss is not touched by our pain and
suffering; its perfection is not impaired by our
defects of consciousness, knowledge, will, unity.
In certain images of the Upanishads the divine
Purusha is described as the one Fire which has.
entered into all forms and shapes itself according
to the form, as the one Sun which illumines all
impartially and is not affected by the faults of our
seeing. But this affirmation is not enough; it.
leaves the problem unsolved, why that which is in'
itself ever pure, perfect, blissful, infinite, should
not only tolerate but seem to maintain and

encourage in its manifestation imperfection and
limitation, impurity and suffering and falsehood
and evil: it states the duality that constitutes the-
problem, but does not solve it.

If we simply leave these two dissonant facts of
existence standing in each other's presence, we are-
driven to conclude that there is no reconciliation!